

For one is your Father



And call no man your father upon the earth: for one is your Father, which is in heaven. Matthew 23:9

Have we not all one father?

No one is more sovereign than the Creator of Mankind. How does God the Father appoint the ruling powers over men so that they may exercise authority? To understand the present it is often required to look into the past. Man was not given dominion over other men by God. Men cannot acquire righteous dominion by force. Yet, by consent we may give ourselves into subjection.

Is verbal consent the only way we may be subjected to exercising authority? If we take from or damage others we may incur an obligation to make amends. If we refuse to pay for what we have damaged or taken it is reasonable to *compel recompense*.

Besides these two reasonable ways of creating a subjecting authority over our person there is still another system clearly sanctioned and even promoted by God the Father in Heaven.

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Malachi 2:10

The *ana ittishu* was the ancient equivalent of the modern *words and phrases*, expressing the Law and part of an ancient code preserving the Sumerian Family Laws. Not only is the first government based on the family and ordained by God but all government is based on the precepts of what a family is or should be according to these Laws.

“The family is also the first government in the life of the child, with the father as the God-ordained head of the household and his government under God as the child’s basic government.”¹

In the great domestic relationship of Husband and Wife, the Natural Law and its Creator provide a Father and Mother to have and to hold dominion and custody of their children and heirs. The family was God’s sanctioned government.

In the law of the Latins, the word *potestas* signifies generally a power or authority by which we do anything. *Patria Potestas* signifies the authority which a father had over the persons of his children, grandchildren, and other descendants. There was an almost absolute power over the children by the Father as there also is at the Common Law. This was not based on ownership as a slave but as a member of the *Familia* in which the status of the Father would effect the status of the son. An act by which the *patria potestas* was terminated is called *emancipatio* or emancipation.

Pater Familias

The family was and is a political unit. Within the *manu* of the family neither the Wife nor the Husband could sue each other for they are counted as one person, one body.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24

The child is bound within the *manu* of the family. The *manus* is a Latin word for the power of the *pater familias* over his wife and his sons’ wives. Even in its prior history *manu* as a Sanskrit word meant the primordial father of the human race and sovereign of the earth. These concept fundamentally reach into the antiquity of man’s history and are only supplanted by the twisted thoughts of an usurping substitute for God’s plan.

Some might think it oppressive that a patriarch would have such power and authority within his given family, but is it any more desirable to be oppressed by tribal or national groups? Governments that eat out the substance of men in peace and march millions of minions to murderous deaths in war cannot be a superior or benevolent master to that of our natural parents.

God dispersed dominion among the fathers of mankind. Even with Jesus he established no office of father to rule man in mass. A child is within that power until the Father releases him or is released from life itself. There is no right of usurpation by any.

¹Law & Liberty by Rushdoony Pg. 78-80

"The child is incapable, in his private rights, of any power or dominion; in every other respect he is capable of legal rights."² The child has a capacity for acquiring legal rights. He could acquire by contract, for instance; but everything that he acquires, is acquired for his father. With out *emancipation* the child was not free of his father's power and was also not *sui juris*.

In Latin the words are from *sui* meaning of one's own and *juris*, the genitive of *jus*, meaning right or law. *Sui Juris* is one who is *capable of managing one's own affairs*. Only the patriarch of a family is *sui juris*. The first civil governments based their civil powers on the law of the family. The individual citizen would be able to acquire legal rights by contract but would not be *sui juris*.

Vicarious Pater

In Roman Law Caesar's rights to authority or dominion over subject citizenry as emperor stemmed from his position as the "vicarious pater" or *substitute father*. The Emperor as father of the country was one of the few men who was *sui juris* as that system devolved into its centralized imperial position.

The authority of the *imperium* of Rome was at least twofold. Originally it (*merum*) was only outside the wall or jurisdiction and conferred by a *lex curiata* and came from the *power of the sword to turn the life of wicked men*³. This is the military or police power of each man. *Imperium* within the walls (*mixtum*) was incident to jurisdiction (*jurisdictio*) established by application, contract and nexus. In time they both merged.

The office of *imperium* was vested by the people in the *Imperator*, which means *commander in chief*. As this office expanded during civil conflicts and fear, it merged with the office of *Apotheos*, which was literally the *appointor of gods*. These *gods* were simply the *magistratus* or *judex imperium*. They were court judges and those administering the courts throughout the ordered world of the *Pax Romana*. The same is true of government today.

In that world at the time of the Roman Empire, as in America today, there was a dual system of citizenship [see Citizen vs. Citizen]. Many men sought and seek emancipation from the rule of the *imperium* but were and are thwarted by a failure to understand the universal authority of the "*vicarious pater*". The modern civil powers are no different. In Roman and American history the family decayed and with it a dissipation of freedom.

The lawful affect of emancipation was to make the emancipated person become *sui juris*. Within God's construction of the family, Husband and Wife were one and they held the *imperium*. This right and responsibility was too sacred to be manumitted with casual abandonment. A legal process was devised involving a patron or civil *patronus*, a nation's Father. Cain, Nimrod Caesar wished to be free of God's family plan or control it for themselves.

"The *patria potestas* could not be dissolved immediately by *manumissio* (*manumission*), because the *patria potestas* must be viewed as an *imperium*, and not as a right of property like the power of a master over his slave."⁴ Confirmation of this *manumission* required a patron and was clothed in a form of a *mancipatio* (the release of the child) by pledging the son or daughter three times. An analogous relation was formed between the patron and potentially freed individual, creating a nexus.

Rome was heavily populated with domestic servants and slaves. The *imperium* of Rome began granting greater and greater protections, privilege and gratuities. This act of *manumission* established the relation called *patronus*. This *Patronus* created a relation between *manumissor* and slave, which was also comparable to father and son. The patron of these *manumission* of both sons and slaves was consolidated in the new world order of Rome.

The Real Destroyers

These two overlapping processes brought about a vast consolidation of power, wealth and control. By the law of the Twelve Tables of Rome, if a freedman died intestate, without *sui heredes*, the *patronus* was the

²Savigny, *System*, &c. ii.52.

³"gladii potestatem ad anim advertendum in facinorosos homines men,"

⁴Unterholzner, *Zeitschrift*, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

heir. This right was viewed as a right of *Agnation*⁵ which created an ever increasing corporation sole of power and possession within the unholy Roman empire.

The manumitted slave was cleverly called *Libertus* and he owed more than respect and gratitude to his patron. The patron might punish him with a *summary judgment* for neglecting his duties. He was a free but subject citizen under his *substitute father*.

During the process of manumission of a son or daughter the patron could gain a sovereign position of influence and power and even become the heir to the corporeal and incorporeal hereditaments of the son or daughter being manumitted.

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19

If an individual being emancipated required a tutor or curator, the rights which would have belonged to the father, if he had not emancipated the child, were secured to the patron as a kind of *patronal* right and the status of *sui juris* is not completed. It was upon these precepts of law that the Emperor/Apotheos of Rome forged its greatest power over the people.

When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Proverbs 23:1, 3

*"The real destroyers of the liberties of the people is he who spreads among them bounties, donations and benefits."*⁶

"count children as the best crop of the farm"⁷

"If we want better people to make a better world, then we will have to begin where people are made --- in the family."⁸

The Emperor Augustus introduced the practice of effecting emancipation by a rescript, when the parties were not present⁹. Justinian enacted that the emancipation could be effected before a magistrate. But Justinian was farther along in the process.

The emancipation of the black slave was no different and led the way to the slavery of all the nations in a world wide corvee of bondage where bondage is called liberty and servitude, freedom.

It was even a part of Roman Law that a woman could do nothing "sine auctore," that is without a tutor to give to her acts a complete legal character.¹⁰ Eventually women were also emancipated from the coverture of their families into the coverture of the Imperium State.

Today, the emancipation of women has removed them from the homes where all their labor went to the benefit of the family into a world where 40 to 50 percent of their labor is now directly removed from her family by the State for its own purposes.

The Romans and civilizations that came before and after knew that the *law of the family* was so important that it could not be terminated lightly. The matter was so serious and fundamental that aware Fathers always stipulated for a remancipation from the patron called a *pactum fiducia*, an agreement of trust.

Emancipation from one's natural father into the hands of the state or *substitute father* is often analogous to jumping from the frying pan into the fire. Like the prodigal son the individual finds that they are eventually worse off than anything they had before.

Accept NO Substitute

⁵Consanguinity by a line of males only, as distinguished from cognation. --Bouvier. cognation. Relationship by blood; descent from the same original; kindred. (Law) That tie of consanguinity which exists between persons descended from the same mother;

⁶Plutarch.

⁷The American Farm Bureau quote relates to S. 1130, in the Economic Security Act record, p 373. <http://www.ssa.gov/history/pdf/s35lenroot.pdf>

⁸Braud's 2nd Enc. by J.M Braud.

⁹*Cod. 8 tit.49 s5*

¹⁰Liv. xxxiv.2 , the speech of Cato for the Lex Oppia.

The substituting of God's plan and family for the plans and will of men corrupts the natural benefits of the family structure and seduces the individual into an unnatural state or status.

Those who are observant see the appalling increase in the infringement and termination of parental rights by modern courts. Where did the courts power to do this come from? Children take their first step of emancipation from the manu of their families and *protestas* of their Father granted by our Father in Heaven with the novation¹¹ of the state birth certification.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Ex 20:12

The word honour above is from the Hebrew כָּבַד or kabad.

The first time the word is used in the Bible was in reference to Abraham and is translated 'rich'. Abram had already expatriated from his Father Terah who was ruling in the city state called Haran.

And Abram [was] very rich in cattle, in silver, and in gold. Ge 13:2

We often imagine that this word *honour* refers to merely turning off the TV, going to bed on time or taking out the garbage. What is this obligation to care for our parents and the family?

*"Excise (tribute), in its origin, is the patrimonial right of emperors and kings."*¹² *Tribute is, "A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the Latter."*¹³

The subject of "Patronus" is a vast and interesting subject as a contributing source to understanding the origins of tithes and taxes. "Patronus, Roman civil law. This word is a modification of the Latin word *pater*, father; a denomination applied by Romulus to the first, senators of Rome, and which they always afterwards bore. Romulus at first appointed a hundred of them".¹⁴

The principles of Patronus are still quoted in countless cases involving everything from trusts to post-liminy. But it is best dealt with in another place. It is only important to mention here because it is the principle and origin upon which a proper and comprehensive subjective citizenship is based.

Since, a natural father gives the benefit of life to his child when the child is in the womb, so also it is important in the scheme of the system of things that the *substitute father* grants benefits to the individual while he is still in the womb.

"He who is in the womb is considered as born, whenever his benefit is concerned."¹⁵

The Sheppard-Towner Maternity Act was "for the promotion, the welfare and hygiene of maternity and infancy and for other purposes," The Senate passed it with a vote of 63 to 7, and by the House with a vote of 279 to 39, and was finally signed by the president and became law on Nov. 23, 1921. The act provided for the current fiscal year (1922) \$10,000 for each state accepting the provisions of the act, and the additional sum of \$1,000,000.

The bill was a direct outgrowth of a nine year study made by the "Federal Children's Bureau." Note the Bureau was not the federal bureau for children but the bureau of the federal children. This act and the acceptance of its benefits by the states created the "United States birth registration area."¹⁶

Why does the United States need to register your birth? Because the United States acts as Rome. It sits in the usurped position of your Father and demands your faithful obedience.

Did the federal government have the right to impose such legislation on the States? In 1923, it was argued by Mr. Alexander Lincoln, Assistant Attorney General of Massachusetts, "The act is unconstitutional. It purports to vest in agencies of the Federal Government powers which are almost wholly undefined, in matters relating to maternity and infancy, and to authorize appropriations of federal funds for the pur-

¹¹ "the remodeling of an old obligation." *Webster's Dictionary*

¹²Vectigal, origina ipsa, jus Cæsarum et regum patrimoniale est.

¹³Brande. Black's 3rd Ed. p. 1757.

¹⁴PATRONUS: Bouviers Law Dictionary 1856 Edition

¹⁵Qui in utero est, pro jam nato habetur quæstione de ejus commando quæritur

¹⁶Public Law 97, 67th Congress, Session I, Chap. 135, 1921. The United States expanding birth registration area, in 1915 it comprised 10 States and the District of Columbia; in 1933 the entire continental United States. Economic Security Act page 366. <http://www.ssa.gov/history/pdf/s35lenroot.pdf>

poses of the act." The complaint went on to state that, "The act is invalid because it assumes powers not granted to Congress and usurps the local police power." "The act is not made valid by the circumstance that federal powers are to be exercised only with respect to those States which accept the act, for Congress cannot assume, and state legislatures cannot yield, the powers reserved to the States by the Constitution. The act is invalid because it imposes on each State an illegal option either to yield a part of its powers reserved by the Tenth Amendment or to give up its share of appropriations under the act."¹⁷

In the final analysis the Act was an offer from one corporate entity to others for the purpose of providing an avenue for the individual citizen of America to register as a subject of the State and therefore a citizen of the Federal corporate State, the superior sovereign agent, called the United States. The federal government would assume the position of Patron as the natural fathers emancipate their children from God's institution, the family, into the hands of man made institutions and the *substitute father*.

The *vicarious patri* or substitute father becomes the *patronus* of the infant citizen according to the law of *Parens Patriae*, Obey the Father. Even the United States Codes verify this parental relationship using the Latin in their own US codes.¹⁸

Once you are registered as a child of the State there are many benefits and paths open to you. The state stands in the position of patron and supplies both tutor and curator for the child. The patron never entirely releases the child to the status of *sui juris* as long as they depend upon the gracious benefits of the State.

Without the exercise of rugged individualism that comes from an independent self reliant family the people are brought down to a weakened state of apathy and self indulgence.

"Society in every state is a blessing, but a government, even in its best state, is but a necessary evil; in its worst state, an intolerable one."¹⁹

Rome had a vast system of welfare. Those who registered with Rome and its increasing socialist state were eligible for free bread. Rome imported 500,000,000 bushels of this grain each year from Egypt alone. There was a great deal of free entertainment provided and a general promise of social security to those who chose to be a part of the offered system of Corban. The United States government is simply carrying on the Roman tradition and custom when it began birth registration to care for its children.

The parents have likely already asked permission of the government to marry subjecting the products of the marriage to the state [Holy Matrimony vs. Marriage]. They have likely sold their labor to obtain a personal social security [Employ vs. Enslave].

Parents enter the hospital signing and granting permission to that corporate entity and its licensed officers the right to determine the best interest of the child and to register the child with its patron.

"(2) Birth Registration Document. The Social Security Administration (SSA) may enter into an agreement with officials of a State... to establish, as part of the official birth registration process, a procedure to assist SSA in assigning social security numbers to newborn children. Where an agreement is in effect, a parent, as part of the official birth registration process, need not complete a Form SS-5 and may request that SSA assign a social security number to the newborn child."²⁰

The birth certificate was a clear granting of gifts, gratuities and benefits, by government, to a child while it was still in the womb of his natural mother. All the children who were certified by the signature and seal of a natural parent, or a professional doctor and the representing county and state were eligible for further federal and state benefits as a *federal child of the state*.

The Hospital is incorporated by the State and operated by persons with Federal Employee Identifica-

17Commonwealth of Massachusetts v. Mellon, Secretary of the Treasury, et al.; Frothingham v. Mellon, Secretary of the Treasury et.al.. 262 U.S. 447, 67 L.Ed. 1078, 43 S. Ct. 597

18See USC TITLE 15, Sec. 15h. Applicability of Parens Patriae actions: STATUTE- Sections 15c, 15d, 15e, 15f, and 15g of this title shall apply in any State, unless such State provides by law for its non-applicability in such State.

19Thomas Paine.

2020 C.F.R., section 422.103

tion Numbers [see Charagma vs. Card and The Mark of the Beast, an in Depth Study]. The Doctors and Nurses are all licensed Professionals and acting as agents. The parents bring their unborn child to the corporate altar, which then through their agents signs the child over to the state. Generation after generation born in subject status with the soul purpose of feeding and energizing the body of the State.

This threefold process of abdication through Novation²¹, Tutor²² and Korban²³. By the natural fathers and patriarchs of each household bound the sons and daughters into the power of the Patronus of the State.

Nothing will stir the angry ardor and abhorrence of those in the system more than rejection of benefits and offers or non compliance with the state of affairs or affairs of the State. To say in a pristine and orderly hospital, "I am the Father and I have taken responsibility for this Child" can stir a great wrath from many within those sacred chambers and send waves of stirring reality rippling through those hollowed halls.

The Latin word pater means father. As we have seen the word was used as a title of the Emperor and before him the pro council was referred to as the father of the senate and therefore the Empire. Pater or patri was also an address in reference to the Senators of Rome. The Roman's developed an elected congress to introduce the proposed bills for the enfranchised citizenry who were subject to the statutes of men. This congress was called *patres conscripti*, the *conscripted fathers* [see Citizen vs. Citizen].

We can assume that the people of the Roman Empire when they heard the word pater thought of one of several ideas. Either they were talking about their genetic father and their Creator Father in heaven, or their substitute fathers in Rome.

Jesus said, "And call no [man] your father upon the earth: for one is your Father, which is in heaven." (Mtt. 23:9)

To make such a statement was a shock to those who thought man's governments and the Roman political and judicial system, with its peace and commerce, was good for society and the business of men. This would be like saying call no man on earth president or senator or congressman.

In that Greek text of Matthew we find the word Pater²⁴ meaning father in the Latin. When Jesus said his kingdom was not of this world he did not use the Greek word for earth or planet or inhabited places or age that are also translated into world. The word world there is *kosmos*²⁵ "meaning a harmonious arrangement or constitution, order, government".

This was a jurisdictional statement. To call no man father was a jurisdictional statement. To be baptized was a jurisdictional event of allegiance. To worship is an act of homage to a lord or King. Jesus did not preach the religion of heaven but the kingdom.

It had always been an option for the people to apply to the State for an enfranchised citizenship. Marcus Aurelius wanted no child to be left behind. He required by law that everyone must register the birth of their children with the Secretary of Treasury or Provincial Registrars within 30 days.

The Christians could not. Such registration would be an application to the Father of the Roman State and would be turning from Christ's command. The State became the "In Loco Parentis" which in the Latin, means "in the place of a parent" which is a turning away from the Natural Family instituted by God.

When Christians had needs they went to Christians and their charitable altars tended by Stephen, Philip

21 "the remodeling of an old obligation." Webster's Dictionary

22tutor -ari, dep.: also tuto -are: to protect, watch, keep. guard against.

23Bringing closer to the originator or father, even a substitute father.

24(πατήρ) Strong's No. 3962 pater {pat-ayr'} 1) generator or male ancestor2) metaph.2a) the originator and transmitter of anything; the authors of a family or society of persons animated by the same spirit as himself; one who has infused his own spirit into others, who actuates and governs their minds 2b) one who stands in a father's place and looks after another in a paternal way ...Bible and Concordance. W.B. F..

25Strong's No. 2889 kosmos {kos'-mos} probably from the base of 2865; n m AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government.... , Woodside B. F. 1991.

and Prochorus,²⁶ not the altars of Rome. They knew the Lord hated the Nicolaitians and would not apply to the Father of Rome nor its systems of Qurban. The benefits of that gentile government were the result of the peoples sacrifice to the gods of the Roman State, the Apo Theos of Rome. Christians would not apply to that Father and god.

In Gibbon's Decline and Fall of the Roman Empire, he praised "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire."²⁷ The early Christian community was a republic that was recognized by Rome through the proclamation nailed to the cross by order of the Proconsul of Rome, Pontius Pilate.

People have applied to the world of the image of Rome. Should they call men of that world their father? Not according to Jesus and the Bible.

The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.... But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant ... as ye have not kept my ways, but have been partial in the law. Have we not all one father? ... (Malachi 2:6, 10)

Those who have made covenants and contracts under penalty of perjury with the image of Rome and made the beast their substitute father, god and benefactor still may be saved by faith.

Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (1Jn 2:15 16)

We must seek the kingdom of heaven first. It is found first within our souls and hearts as we apply to the Father in Heaven according to His plan of faith, hope, charity and love.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Philippians 2:12

It is God's wish that His servants proclaim liberty throughout [all] the land unto all the inhabitants thereof... and ye shall return every man unto his possession, and ye shall return every man unto his family.²⁸

For as many as are led by the Spirit of God, they are sons of God. For you have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. (Romans 8:14,15)

²⁶Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

²⁷Rousseau and Revolution, Durant p.801. fn 83 Heiseler, 85.

²⁸Leviticus 25:10